

PARERGA II

4. Photius' *Bibliotheca* was recently edited critically by the late René Henry («Les belles Lettres», Paris 1959-1977). Below a few minor remarks follow on Henry's text from some notes I took some years ago on Bekker's edition.

cod. 60, p. 19 b 41 "Ολουρε but Thucydides father's name was "Ολορος.

cod. 72, p. 41a 38 ἀνάσπαστος δὲ γίνεται (scil. Μεγάβαζος) εἰς τὴν ἐρυθρὰν ἔν τινι πόλει, ὀνόματι Κύρται. I would expect Ἐρυθρὰν in spite of the fact that in some later Greek texts it is written ἐρυθρά¹. The town's name is given as Κυρταὶ by Steph. Byz. s.v.

cod. 73, p. 50a 6 Ἀνεγνώσθη Ἡλιοδώρου Αἰθιοπικὸν probably with the *ed. pr.* Αἰθιοπικὰ should be restored, the case of cod. 94 Ἀνεγνώσθη Ἰαμβλίχου δραματικὸν 'lu de Iamblique un roman' not being an exact parallel since δραματικὸν is a romance, whereas Αἰθιοπικὸν is the title of the romance itself.

cod. 77, p. 54a 12 ἔστι δὲ (scil. Εὐνάπιος) καλλιεπὴς τὴν φράσιν, εἰ περιέλοι τις αὐτοῦ τῶν λόγων τὸ ἀλεκτρονῶδες καὶ ἐλαφωδέστερον καὶ συωδέστερον καὶ δέκα (δέκα M: ι' A del. A³) τοὺς ἱερακῶδεις καὶ κορακῶδεις καὶ πιθηκῶδεις, καὶ τὸ ποταμῶδες δάκρυον, καὶ τὰ ὅμοια.

Henry translates καὶ δέκα τοὺς ἱερακῶδεις... et les dix «pareils-au-milan», et «pareils-au corbeau» etc. but δέκα has not real sense in such a context. We should either accept Maximus Margumius' καὶ δὴ καί (for δέκα) which gives good sense introducing a climax in the series of odd adjectives or, less likely, obelize δέκα.

cod. 80, p. 59a 15 οἱ ἐπὶ Θεοδοσίου τοῦ Μεγάλου τυραννίδι ἐπιθέμενοι, εἰς τοῦτο τέλος κατέστρεψαν; cod. 186, p. 139b 3 Γέλων ὁ Σικελιώτης τυραννίδι ἐπιθέσθαι διανοούμενος. The expression τυραννίδι ἐπιθέσθαι occurs also in Procop. b. III 7 τυραννίδι ἐπιθέμενος and Plut. Demetr. 33 αὐτὸς δὲ (sc. Δημήτριος) πυθόμενος Λαχάρη στασιάζουσιν Ἀθηναίους ἐπιθέμενον τυραννεῖν... In classical texts the phrase occurs only twice, Lyc. *Leocr.* 125, Aristot. Ἀθπ. XIV. 2. Had classicists paid attention to these passages they

1. It is a place-name, see Steph. Byz. s.v. Ἐρυθρὰ and Pauly-Wissowa *R.E.* s.v.

would certainly not have deleted ἐπὶ τυραννίδι as an intruder in the well-known Athenian θέσμιον in Aristotle's *Ἀθπ.* XVI. 10 ἐάν τινες τυραννεῖν ἐπανιστῶνται ἐπὶ τυραννίδι. The genuine text was for the first time recognised in *Ἑλληνικά* 16 (1958/59), 10 n. 3 after about seventy years it went unchallenged. See now P. J. Rhodes, *A Commentary of the Aristotelian Athenion Politeia*, Oxford 1981, 223.

cod. 80, p. 59a 16 Ἀδαοῦλφος δὲ Πλακιδίαν ἀπητεῖτο κατὰ σπουδὴν μάλιστα Κωνσταντίνου, ὃς ὕστερον αὐτῇ καὶ εἰς γάμον (A: γάμους M) ἔξευξεν.

This is a very involved sentence. Is one to read αὐτὴν (for αὐτῆ) i.e. ὃς ὕστερον αὐτὴν καὶ εἰς γάμον ἔξευξεν (scil. ἑαυτῶ)? Otherwise ἔξευξεν (= ἐξεύχθη) which is unparalleled.

cod. 80, p. 62a 10 τὰς Θήβας καὶ τὴν Σοῖνην (A: Σοῖνην S). Not Σοῖνην?

cod. 176, p. 120a 14ss. the names of the Cypriot kings Ἀβύμονα (A: Αὐδύμονα M) usually, though a Phoenician name, is written Αὐδήμονα (cf. e. g. Diod. XIV 98,1) and of course Κινύρου (for *Κινύρου*).

cod. 186, p. 136a 14 sq. καὶ ἡ Ἀπολλωνία πόλις Ἑλλάς (num ἑλλάς? Tsopanakis) ἐστὶν ἐν τῇ Ἰλλυριῶν γῆ, κεῖται δ' ἐπὶ τῆς θαλάσσης, καὶ ποταμὸς Λῶος διὰ μέσης αὐτῆς ῥέων εἰς τὸ Ἴόνιον ἐκβάλλει πέλαγος.

Henry edits Λῶος without any comment but Kannius correctly suggested Ἀῶος—the correct is Ἀῶος—which should be accepted, cf. Polyb. 5,110 τοῖς περὶ τὸν Ἀῶον ποταμὸν τόποις ὃς ῥεῖ παρὰ τὴν τῶν Ἀπολλωνιατῶν πόλιν; Paus. IV 34,3 Ἀῶω (read Ἀῶω) τῷ διὰ τῆς Θεσπρωτίδος ῥέοντι (λῶοι, λῶωL: corr. Palmerius), Steph. Byz. 244,12 Mein. Ἀῶος (read Ἀῶος) B: Λῶος S.

cod. 190, p. 153a 14 ἐν Ἀργεὶ πόλει τῆς Κύπρου. Long ago S. Menardos. *Ἀθηνᾶ* 18 (1905) 343, see now his *Τοπωνυμικαὶ καὶ Λαογραφικαὶ Μελέται*, p. 23, corrected Ἀργεὶ into Ἀρσει.

cod. 221, p. 177a 43 καὶ ἐλαίων καθαρτικῶν, read ἐλαίων as oils are used as purgatives not olives.

cod. 223, p. 227a 27 τὸ Γαλακτικὸν πλῆθος, 230 α 27 τοῦ Γαλακτικοῦ στρατεύματος.

To my knowledge Γαλακτικὸν and Γαλακτικοῦ are the only forms occurring. To suppose that Γαλακτικός derives from Photius himself seems to me wrong since Γαλάται, Γαλατία, Γαλατικός are the forms constantly used.

cod. 239, p. 320a 35 ὁ μέντοι νόμος γράφεται μὲν εἰς Ἀπόλλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ' αὐτοῦ νόμιμος γὰρ ὁ Ἀπόλλων ἐπεκλήθη.

For all that is said by Severyns, *Recherches sur la Chrestomathie de Proclo*s 1, 160-162 who keeps Νόμιμος and Henry's note vol. 6, p. 222 I find it difficult to believe that Νόμιμος is the correct reading here. Apollo as it seems

whether associated with the law (νόμος) or the pasture (νομή) was always called Νόμιος and never Νόμιμος. Severyns was a great scholar but his reasoning of the text *ad loc.*: «νόμιμος bis Photius, sed Proclum νόμιος scripsisse certum videtur» could be discussed only in the event we had the autograph of Photius.

cod. 242, p. 350a 17 ἐν πάσῃ ὕηνείᾳ (ὕηνεία AM: κυβεία M²) καλινδουμένην the correct spelling ὕηνία was seen already by Ruhnken. *Τιμαίου λεξικόν* p. 262.

cod. 261, p. 493a 40 read Βοιωτοὺς for Βοιωτίους? The form Βοιωτίους may be a scribal error from the preceding Κορινθίους.

cod. 279, p. 530^v 2 ὅτι τοῦ μὲν ἀνδρὸς τὸν ἀδελφὸν αἰ γυναῖκες δαέρα καλοῦσι, τὴν δὲ ἀδελφὴν οὐκέτι δάειραν ἀλλὰ γάλων. Read γάλων coll. Hesych. γ 112, Phot. lex. γ 22, *al.* The form γάλων was not as it seems easily understood as accusative in byzantine times.

cod. 279, p. 532b 14 ὅτι μύρων εἶδη, φησί, βακκάριος, ναρκίτανος etc. (βακκάριος Bekker: βακάριος Hoeschel, βάκκαρος M). Read βάκκαρις coll. Phot. lex. β 27.

cod. 279, p. 533a 28 Καὶ τὴν ὄμιλλαν οἱ Ἀττικοὶ [lacuna] οἱ Ἀττικοὶ διὰ τοῦ ὀ προφέρουσιν, ἢ δὲ συνήθεια διὰ τοῦ ᾠ (Roth: τὸν ὠλε Bekker lac. in M).

The Attic(?) form of ᾠμιλλα which seems to be dealt with in the latter part occurs in Phot. *lex.* α 1023 ᾠμιλλον. See also Sokolowski, *Lois sacrées* Suppl. 19,61 (inscr. from Athens IV B.C.). Whether in the former part the name ὄμιλλα is the form dealt with is not clear.

Henry's edition unfortunately contains many misprints, especially as concerns accents: cod. 80, p. 63 b 30 read ἐπτάέτηρον (for ἐπταετηρόν), cod. 190, p. 152a 26 ἐν κοιτίδι (for ἐν κοίτιδι). Likewise p. 496 a 22 Κραννῶνα (for Κράνωνα), 530 a 37 Σικυῶνος (for Σικύωνος), 532 b 25 σικυὸς (for σίκυος), 532 b 30 καταγέλαστα (for καταγελαστά), 534 a 3 φαρμακοῦς (for φαρμάκους), l. 12 φαρμακοῖς (for φαρμάκοις), 534 α 7 Σύβακχοι² (for Συβάκχοι), 534 a 27 Ἐλίχην cf. Polyb. 2,41,7, Paus. V 4,3 (for Ἐλικήν) etc.

5. A few minor remarks on Ioannis Tzetzae *Epistulae*, rec. P. A. M. Leone (Leipzig 1972): p. 10,9 It is perhaps about time the inscriptional form Μουνιχία, see Threatte, *The Grammar of Attic Inscriptions*, 1, 264-265, should replace the mss. reading Μουνυχία both in later and byzantine texts. The same applies of course to the *Chiliades*, *passim*.

2. Where however the correct seems to have been Σύμβακχοι.

13,6 It might have been stated that Demosthenes nephew's name was *Δημοχάρης* and not *Δημομέλης*.

21,8 *Γαβρηλακίτη*: under this form perhaps is hidden *Γαβρηλ* + a noun denoting either profession or place of origin.

22,5 *Πλαταμών* as was seen by a reviewer is a place-name (<πλαταμών = 'flat beach'. Besides the Thessalian place-name cf. also Strabo p. 348 *Πλαταμώδης* in Messenia.

25,17 τῶ περιωνύμῳ τῶν Ἀποστόλων ναῶ: likewise 27,18 ὁ τῶν Ἀποστόλων ναός³: 25,24 μετὰ τινος τῶν Ἐπισκοπειανῶν (for ἐπ-) καλουμένων: 26,4 Ἀποστολιῆται (for ἀπ-) cf. 76,6 ὁ Παντοκρατορῆς: 26,26 ὑπισχνούμενος καὶ προσένεξι⁴ δοῦναι εἰ μὴ προῖκα τοῦτον ἐῶσι κατασχεῖν τὸ κελλίον perhaps may stand if προσένεξις means indeed 'πρόσοδος', income, see *LSJ* s.v.: 31,15 Νικηφόρῳ τῷ Σερβιλίῳ (for *Σερβιλία*) coll. l. 17 τῶν πρὶν Καισάρων Σερβιλίων ἀπόγονοι? On the other hand in *Hist.* VII 295 occurs Σερβήλιος, which Tzetzes derives from Σέρβον ἡλίαν (298): 35,12 τερατωδέστερον (for *τεραστιωδέστερον*)?: 51,19 Ἀχεροποιήτου⁵ (for ἀχ-): 54,18 μῶν ἀθανάτης ἐκέκτητο (for *ἐκέκτησο*) φύσεως (scil. ἡ γειναμένη): 61,16 the sense demands ἀνέδην with V, i.e. ἡρυθρίων, πλὴν μεθ' ὑποστολῆς καὶ λαθραίως καὶ οὐκ ἀνέδην ὡς νῦν; cf. Phot. *Bibl. cod.* 70, p. 54 a 5: 72,17 Ἡρόδοτος μὲν γὰρ ὁ *Ξόλου*, the correct form being Λύξου, cf. *Biogr. gr.* p. 214 West. Ἡρόδοτος Λύξου καὶ Δρυοῦς. Elsewhere Tzetzes (*Chil.* III 92,391) has Ὁξύλου: 109,10 surely πραιτωροπ<ώ>λοις (not *πραιτωρόπλοις*): 142,20 δεσπότης (for δέσποται); only the form δέσποτα throws back the accent in the vocative as it seems.

Epist. 13, p. 23, 22-24,12 ἀφ' οὗ γὰρ ὁ ἐμὸς τριπόθητος ἀδελφὸς Ἀἴγυπτόνδ' ἰὼν δολιχὴν ὁδὸν ἀργαλέην τε ἔλεεινῶς τὸν βίον κατέστρεψεν, ἔπει πόλεμον τολύπευσεν, ἐπεὶ Ῥόδον ἔξεν ἀλώμενος ἄλγεα πάσχων, οὐδ' αὖθις ἀφίκετο πατρίδα γαῖαν, οὐκ οἶδα, ὅ,τι ἄρα καὶ γράφω ἢ φθέγγομαι, οὐδέ τί μοι τῷ βίῳ δοκεῖ βλεπτόν ἢ στερεκτόν ἢ προσήγορον. οὕτω μοι πάντα καὶ ἡ μνήμων δὲ φρὴν ἐκείνη, δι' ἣν μακαριστὸς <τ'> ἀγαστὸς ἐδόκουν πολλοῖς, συνετεθνήκει τῷ ἀδελφῷ καὶ οὐδ' ἀπολοφύρεσθαι τοῦτον ἐξόν μοι μετροσυνθέτοις γραφαῖς: πωροῦμαι γὰρ ὑπὸ τοῦ πάθους εὐθέως τούτου μνησθεῖς καὶ γράφειν οὐ δύναμαι ὁ περὶ τοὺς ἄλλους γράφων αὐθημερόν τὰ μετρικὰ μακρὰ ἐπιτάφια.

The above passage reminds us of Catullus:

3. For this church see R. Jamin, *La géographie ecclésiastique de l'empire byzantin*, vol. III *Les églises et les monastères*, Paris 1969, p. 44.

4. *ThGL* s.v. gives προσένεξις (= accessio) as the correct form.

5. Cf. Jamin, *ibid.*

- c. 65 *Etsi me adsiduo confectum cura dolore*
Sevocat a doctis, Ortale, virginibus,
Nec potis est dulcis Musarum expromere fetus
Mens animi, tantis fluctuat ipsa malis-
 5 *Namque mei nuper Lethaeo gurgite fratris*
Pallidulum manans adluit unda pedem,
Troia Rhoeteo quem subter litore tellus
Ereptum nostris obterit ex oculis.
- c. 68 19 *Sed totum hoc studium luctu fraterna mihi mors*
Abstulit
 40 *Ultero ego deferrem, copia siqua foret.*
 91 *Quaene etiam nostro letum miserabile fratri*
Attulit. ei misero frater adempte mihi,
 95 *Omnia tecum una perierunt gaudia nostra.*
Quae tuus in vita dulcis alebat amor.
 99 *Sed Troia obscena, Troia infelice sepultum*
Detinet extremo terra aliena solo.

The similarity of spirit between the two texts is rather by way of a *locus communis*. The details of the loss of the respective brothers is not identical. Tzetzes' brother died on account of the war and this does not apply to Catullus' brother. However, both died away from home and their death brings about the same result: their surviving brothers cannot write on account of their grief. Catullus because of his care for the lost brother is separated from the Muses and cannot compose verses much as Tzetzes' loss of his brother took away his memory and thus he is unable to bewail him composing verses in his memory. Whether Tzetzes was influenced by Catullus or both were influenced by a common source I cannot say. I trust that others more competent than me may decide on the point.

6. The edition of *Geoponica* by Beckh (Leipzig, 1895) has done a great service to scholarship but this edition no more satisfies our needs. Now that a new edition of this interesting —as regards both content and language— text is being prepared a few minor remarks are offered for consideration by the prospective editor.

1.8.8 ἐὰν ἐν ὑδροχώρῳ οὔσης αὐτῆς (scil. σελήνης) ἡ ἐπιτολή γένηται, βασιλέως λύσις, σίτου φθορὰ κτλ. Perhaps we should write βασιλέως <κατά>λυσις.

1.9.5 Πλειάδες ἐωθινάι (F: ἐωθνοί reliqui). Cf. 3.1.1 φυλαττομένους τὰς ἐωθινὰς καὶ δειλῆς ὀψίας ὄρας. Cf. also Ch. Charitonides, *BNJ* 6 (1927/8)

182. The change is necessary not only for reasons of consequence but also in order to get rid of old-fashioned forms in a text which though a mixture from the point of view of language still it is in no way atticizing.

2.6.31 γεννᾶται δὲ μάλιστα (scil. ὁ μαλακκόκισσος) ἐν τοῖς *καλαμοκοπίοις* καὶ γεώδεσι τόποις. Since *καλαμοκόπιον* denotes the place where the reeds are cut and not the cutting instrument it should be *καλαμοκοπ<ε>ῖον* as suggested by Needham. At 6.2.8 ἀρτοκοπέιου (FM: ἀρτοκοπίου HL) is preferable. The case of *σιτοβόλιον* 2.27 or *σιτόβολον* 13.4.5 is different as these are established forms for *σιτοβολών*, but in *Procop. an.* 9,10 *ae.* I 9.2; 6; 8 *μαστροπέιον* as it seems should be written for *μαστρόπειον*.

2.23.11 ὄσπρια τὰ μὴ *βαθύριζα* perhaps better *βαθύρριζα* (M: *βαθύριζα* FHP) and likewise *μονόρριζα* (MP: *μονόριζα* FH), 4.1.12 ὀλιγόρ<ρ>ιζα cf. 10.46.6 αὐτόρριζα. Also 5.24.3 perhaps *γλυκύρριζαν* with L and 7.24.4 *γλυκυρρίζου*. Cf. Charitonides p. 182 and see Chantraine, *Dict. Étym.* s.v. *ρίζα*.

2.23.14 ἀροῦντα δὲ οὐ δύο, τέσσαρας δὲ βόας ὑποζευγνύναι χρή... ὕνει τε χρῆσθαι βαρυτέρα ἔν' οὕτως τὸ λιπαρὸν τῆς γῆς *βαρυεργηθῆ* καὶ βωλοστροφηθῆ. *LSJ* give for this passage both *βαρυεργηθῆ* and *βαθυεργηθῆ*, the second form being a necessary emendation as it seems. However there are cases when *βαρυ-* and *βαθυ-* are interchangeable, cf. *βαρύπλουτος* = *βαθύπλουτος*, Nic. Dam. p. 144 D, *βαρύσαρκος* = *βαθύσαρκος*, *Hippiatr.* 30 (s.v.l.) and *Hdn.* 2.14.3 *βαρυτάτην* εὐδαιμονίαν where *βαθυτάτην* is prob. *ej*, see *LSJ* Suppl. s.v. *βαρύς*. See also *ThGL* s.v. *βαθυεργέω*.

2.35.9 οἱ δὲ κύαμοι θαλαττίῳ ὕδατι καταρῥανθέντες, ἄκοποι ἔσονται· ὁμοίως δὲ καὶ *μαγόδάρεις* ἀποβρέγματι. As far as I know this is the only case where *μαγύδαρις*⁶, the inflorescence of silphium—in Latin *magydaris*. *Plaut. Rud.* 633 (*magudaris*, Gloss.) is given as *μαγόδαρις*.

2.47.12 *μυγαλαῖ* (*μυγάλαι* codd.), cf. Charitonides, p. 181.

3.2.4 perhaps *σῖτον* σπείρειν *τριμηναῖον* though the form *τριμηναῖον* of the codd. occurs elsewhere.

3.13.8 ἀσπάραγον τὸν ἔλ<ε>ιον (*ἔλιον* codd.). Cf. also Charitonides p. 180. 182.

4.12.2 τινὲς μὲν οὖν ἐν τῇ γῆ ἐγκεντρίζουσι κατιόντες *ἡμιπόδιον* βάθος. Better with L *ἡμιποδιαῖον* cf. 5.18.1 βόθρον ποδιαῖον. For *ποδιαῖος* see Chantraine, *Formation*, p. 49.

4.13.2 *τροπήσας* τῆς ἀμπέλου τὸ πρέμνον *τερέτρῳ* τῷ καλουμένῳ *Γαλλικῷ* (*γαλλίκῳ* FHP: *γαλίκῳ* L: *καλλίκῳ* M) coll. *Colum.* IV 29.13 *Plin.*

6. Cf. Strömberg, *Theophrastea*, p. 140.

XVII. 116 Pallad. III 17.7 Gallica terebra usque ad medullam arborem perforandum. See K. D. White, *Roman Farming*, p. 257 and 497-498 'The improved Gallic auger, Columella's own invention, produced shavings instead of sawdust, and left a very small wound and thus removed two of the important causes of failure of the graft'.

4.14.1 καὶ τοῖς ἐτέροις τὰ ἕτερα γένη χρῆ παρατιθέναι καὶ κολλίζειν (κολῶν i.e. κολλᾶν L) ὥστε συμπεσεῖν τοὺς ὀφθαλμούς. Here we have a later form of κολλᾶν, namely κολλίζειν cf. the noun κολλιστής (= κολλητής): glutinator, stagnarius Gloss. The tendency normally is the opposite cf. βόλος — βολίζω — βολῶ which with the termination -ιάζω gave mod. Greek βουλιάζω used often also metaphorically.

5.28.5 Ἔτι δὲ αἰξοῦσα (αὐξοῦσα* ἀνθοῦσα codd.) ἡ ἄμπελος ὀφείλει σκάπτεσθαι. Read αὔξουσα?

5.29.3 τὰ δὲ κατὰ τὴν κορυφὴν φύλλα ἑατέον, ἵνα <κατὰ> τὴν ὑπερβάλλουσαν τοῦ καύματος ἀκμὴν σκεπόμεναι...? Κατὰ was by mistake omitted on account of preceding κατά. Another suggestion by Charitonides, p. 172.

5.29.5 perhaps τινὲς δὲ ἐν τοῖς θερμότεροις καὶ ξηροτέροις τόποις κατασκέπουσι (καὶ σκέπουσι codd.) τὸν καρπὸν φρυγάνοις καὶ ἀκάνθαις, οὐκ ἀρκοῦντων τῶν φύλλων.

5.33.4 ἐν τῇ ἀρούρα (ἀρούρη M) obviously from nom. ἄρουρα which became common through ecclesiastical texts (cf. the Ἀκάθιστος ὕμνος, χαῖρε ἄρουρα βλαστάνουσα εὐφορίαν οἰκτιρμῶν) analogically.

5.36.1 ἀπορύξας βραχὺ τῆς ῥίζης; cf. ἀπορύσσω: refodio, Gloss.

6a κατασκευὴν ληνοῦ, nom. ἡ ληνός cf. 6.10 and elsewhere. From the gen. comes the nom. Ληνοῦ ἡ, the name of a village in Cyprus, see S. Menardos, *Τοπωνυμικαὶ καὶ Λαογραφικαὶ Μελέται* (Δημοσιεύματα τοῦ Κέντρου Ἐπιστημονικῶν Ἐρευνῶν IV), p. 44. See also G. Shipp, *Modern Greek Evidence for the Ancient Greek Vocabulary*, Sydney 1979, p. 357 where Λανοῦ is the name of a valley in Cephallonia.

7.10 πᾶς οἶνος ὡς ἐπιπολὺ (ἐπὶ πολὺ L) τρέπεται περὶ πλειάδος δύσιν. Better with L perhaps to write ὡς ἐπὶ πολὺ though here the idiom is ὡς ἐπὶ <τὸ> πολὺ (= usually) cf. 16.20.3 ὡς ἐπὶ τὸ πολὺ, 17.10.1. Likewise 18.9.2 διδυμοτοκεῖ δὲ ὡς ἐπιπολὺ (ἐπὶ πολὺ HL) again at least should be ὡς ἐπὶ πολὺ but at 11.20.5 καὶ ἕξεις κρίνα ἐπὶ πολὺ (= for a long time) seems to be the ms. reading.

7.12.9 τινὲς δὲ κέδρου τὸν καρπὸν φρυγέντα καὶ κημίδας (CH: κικίδας rell.).

7.12.27 πίσσα βρυτία, τουτέστιν ἡ ἐν τοῖς πυθμέσι τῶν κεράμων

εὐρισκομένη... It would seem that this kind of πίσσα took its name from βρύτεια or βρύτια (= στέμφυλα) whereas at 6.5.1 τὴν πίσσαν οἱ ἀρχαῖοι ἡμῖν παραδεδώκασι καλλίστην εἶναι τὴν ἀπὸ τῆς Ἰδης, μετὰ ταύτην τὴν ἐκ Πιερίας: οἱ δὲ τὴν Ῥοδίαν προκρίνουσιν, ἄλλοι δὲ τὴν Βρυτιαν (ῥοιτείαν FCM Βροιτείαν H) should be Βρ(ο)υττίαν.

7.20.2 καθημέραν δὲ εὐώδει χρῆση τῷ οἴνω. Better καθ' ἡμέραν with CH (= commonly 'day by day') as 10.86.2 ἀρδεύουσι καθ' ἡμέραν. Semantically καθ' ἡμέραν seems to have its modern Greek meaning 'everyday', which by the way occurs as early as the V c. B.C.

7.20.3 Καὶ ἡ οἰνάνθη, μάλιστα ἡ ἀπὸ τῶν ἀναδενδράδων, παρὰ τὸν καιρὸν τοῦ ἄνθους ληφθεῖσα καὶ ἐμβληθεῖσα, εὐώδη τὸν οἶνον ποιεῖ. It is curious that from the context it seems that the expression παρὰ τὸν καιρὸν means 'κατὰ τὸν καιρὸν', 'at the opportune time of its flowering', whereas παρὰ τὸν καιρὸν in classical Greek (Pindar) it means 'inopportunately'.

8.23.1 Θεσίου οἴνου ποίησις. The procedure suggested seems to be like that of the so-called ἡλιαστό (κρασί) of Siatista in West Macedonia and in the island of Thera.

8.29 ἐκπιέσας ἐν κοχλίῳ (κοχλία L)? This κόχλιον --κοχλίον Hesych. s. v. ξεφύδρια-- should be diminutive of κόχλος cf. also κόχλη 9.76.2 and 13.10.4 κοχλίων σκεπάσματα, τουτέστι τὰ ὄστρακα, where Charitonides, p. 181, prefers κοχλιῶν.

8.37.2 ἐν ἡλίῳ ἐπὶ ἡ' ἡμέρας ἀπόθοιο, perhaps ἀπόθου as often; cf. 8.41.1 καὶ συγκεράσας ἀπόθου ἐν ἀγγεῖῳ.

9.19.6 ἐλαφρῶς ἄλησον (ἄληθε L). Unless there is an aor. ἄλησα from ἀλήθω the aor. should be ἤλεσα and therefore ἄλεσον?

9.26.2 εἶτα τῷ προειρημένῳ σκεύει, τουτέστι κόγγη. τὸ ἐφιστάν {τὸ} ἔλαιον ἀφελών. It is the first instance of κόγγη meaning a σκεῦος I know of, but see *ThGL* s.v. κόγγη.

9.32.2 καὶ τὰ ἐξῆς πληρώσας τὸ ἀγγεῖον... φράξαι (φράσσε M: φράσαι P); cf. p. 259.6 εἶτα φράξαντες μαράθρω περιχρίουσι. Φράσσε would be expected unless φράξαι = φράξε as prof. Tsopanakis suggests, v. Jannaris, *An Historical Greek Grammar* § 813.

10.45 (Title) Περὶ καιροῦ φυτείας συκῶν (for σύκων) καὶ ἐπιμελείας in spite of the fact that in the collection often the fruit is named for the tree cf. κάρυον = καρύα, συκάμινον = συκάμινος etc. Cf. also Charitonides, p. 175.

10.57.9 ἔνιοι δὲ φασιν, εὐαυξότερον τὸ φυτόν, νάρθηκος εἰς τὸν βόθρον προεμβληθέντος. Since the adj. is εὐαυξής L's reading should be followed i.e. εὐαυξέστερον unless the 'popular' formation εὐαυξότερον prevails.

11.20.3 ἀγγεῖα κεράμεα ἀκούιστα, τουτέστιν ἀπίσσωτα. Codex L gives

ἀκονιώτα but the form ἀκούνιστα (= ἀκώνιστα, unpitched)⁶ is the correct as it seems. Likewise 4.15.13 ἔμβαλε εἰς ἀγγεῖον κεκωνημένον (κεκωνημένον M), κεκωνημένον (= pitched) with M should be read. For the whole family of κῶνος – κωνάω (-νέω) – κωνίζω and their derivatives see A. G. Tsopanakis, in *Ἑλληνικά* 13 (1954) 20-23.

15.2.26 about βουγονή: τὴν θύραν καὶ τὰς θυρίδας ἐπιχρισάτωσαν πηλῶ στεγανῶ ὡς μήτε ἀέρι, μήτε ἀνέμῳ, μηδ' ἦντιν' οὖν εἴσδυσιν ἢ διάπνευσιν εἶναι (μηδ' ἦντινοῦν F, μηδ' ἦντιν' οὖν H, μηθηνηνιαοῦν M, μηθ' ἦντινα οὖν P, μηδ' ὅτι οὖν L). The reading μηδ' ἦντιναοῦν which seems to be given by MP is preferable.

15.5.6 ὠφελεῖ (scil. τοὺς μελισσοδηκτοὺς) δὲ καὶ μελιττεῶν καταχρισθεῖσα. Μελιττεῶν is as it seems a new formation for μελιτοῦττα but how is the double τ to be justified? Μελιττεῶν ~ μελισσῶν seems formed after νεῶν, περιστερεῶν and the like but how is the meaning of μελιττεῶν to be explained?

15.7.6 εἰ τὰ μὲν ἔξωθεν ἐλαίῳ τοῦ σώματος, τὰ δὲ ἔνδοθεν μέλιτι χρίσονται (χρίοιντο L). Either χρίοιντο or χρίσαιντο?

16.4.2 Codex P gives in marg. 'ad ἀμύλου' the form καταστατου i.e. καταστατοῦ for which see *LSJ* s.v. καταστατὸν τό.

17.12.8 καταμόνας ἀύλιστέον (scil. τὰ τεχθέντα) is of course κατὰ μόνας; cf. 20.4.

18.17.1 ἀναγκαστέον δὲ καὶ οἶα (not οἶα cf. μόνα L) σεῦτλα ἐσθίειν (scil. τὰ πρόβατα).

18.19.1 οἱ πολλοὶ πῆσσοσι τοὺς τυροὺς ᾧ (ὁ codd.) πρῶτόν τινες ὄρον καλοῦσι, οἱ δὲ πλεῖστοι τῶν γεωργῶν πυτίαν αὐτὸ ὀνομάζουσιν.

19.2.16 εἰ δὲ θέλεις κῦνα μὴ φεύγειν, χρίσον ἄρτον βουτύρῳ (βούτυρον codd.) καὶ δὸς αὐτῷ λείχειν coll. 19.3.2 κάλλιον δὲ ἀμόργῃ χρίειν τὸ σῶμα, etc. unless we have already the modern Greek use of acc. e.g. ἀλείφω τὸ ψωμί (μέ) βούτυρο.

19.6.7 ὀρμῶντες (scil. οἱ κάπροι) γὰρ ἐπ' αὐτὰς (scil. τὰς ὄς), καὶ ταράττοντες (L: σπαράττοντες rell.) ἐκτιτρώσκειν αὐτὰς ποιοῦσιν.

The *Geoponica* is on the whole an interesting text also for the historian of the Greek language but unfortunately up to now it does not seem to have attracted the attention of linguists.

1.11.9 as regards the form διαπίπτοντες and Charitonides' remarks cf. modern Greek *πιρταστήρι* (= διάπτων ἀστήρ).

3.2.4 σῖτον μελαναθέρα: to-day in Cyprus is called *μαυροθέριν*.

7. The form ἀκούνιστα should be explained as ἀκώνιστος with the so-called phenomenon of 'κῶφωσις' whereby ω is pronounced ου.

4.12.14 μέχρι μήκους δύο ἡμισυ δακτύλων. Note mod. Greek *δύομισυ*.

4.15.8 πρὸς ὀλίγον (= ἐπ' ὀλίγον). From this combination comes as it seems the Cypriot form *προσέλλιον* used in the phrase *λλίον προσέλλιον* (= 'bit by bit').

5.28.2 βλαστολογεῖν (scil. τὴν ἄμπελον) δὲ χρῆ διὰ χειρὸς ἀλύπως. Today *ἀλύπητα* is used in similar cases.

5.45.3 οἱ δὲ θλίβουσι τὰς ῥᾶγας, καὶ εἰ μὲν ἐκπηδήσει τὸ γίγαρτον γυμνόν, μὴ περιέχον τίποτε τῶν σαρκῶν. Modern Greek *τίποτε* is here present. Cf. also *βα γλεῦκος παραυτὰ (παρ' αὐτὰ EM) εἰς χρῆσιν καταστῆσαι* is mod. Greek (*καθαρεύουσα*) *πάραυτα* (= at once).

6.11.17 στέμφυλα, τουτέστιν τὰ τζίπουρα for the γίγαρτα used elsewhere in the book. Mod. Greek *τσίπουρο* is hesitatingly derived in Andriotis, *Ἑτυμολογικὸ λεξικὸ τῆς Κοινῆς Νεοελληνικῆς*³, p. 382a after M. Vasmer, *Festschrift Kretschmer*, p. 277 from turcotataric *sapre* but is it feasible for a 'vorosmanisches Lehnwort' to have been naturalised already in the 10th century? Nor is the term so widespread as Vasmer seems to think. It is unknown in some regions, for example Cyprus.

15.6.2 καὶ ἀνάψας πυρὶ βόλιτον εἰς χυτρίδιον, καὶ προσαγαγὼν τῷ θυρίδιῳ ἄφες εἰσκρίνεσθαι τὸν καπνὸν ἐφ' ἡμίωρον. For θυρίδιον cf. Arist. *HA* 624 a 7 θυρίς and mod. Greek *θυρί(ν)* from Crete, Cyprus, Chios, Telos.

In Beckh's edition often the accentuation is wrong and Charitonides, p. 181-182, indicated it correcting a great number. A few more are noted: 5.9.7 λίθους... χειροπληθεῖς (for χειροπλήθεις) cf. Xen. *Anab.* 3.3.17: 9.25.1 κοριάννου δέσμην χειροπληθῆ (for χειροπλήθη); 3.38.2 τὸ γὰρ πλέθρον πλέον χειροπληθοῦς (for χειροπλήθους) οὐκ ἂν δέξηται (scil. κέγχρον). Cf. 14.17.2 and Charitonides, p. 181.

Likewise: 15.1.21 καὶ γὰρ τὴν κάμπτην φασὶν εἰς ζῶον ἕτερον πτερωτόν, τὴν καλουμένην ψυχῆν (for ψύχην): 15.3.4 οὐδενὶ τῶν δυσωδῶν (M^P: δυσώδων reliqui): 9.19.5 al. ἀκρεμόνας: 16.1.3 τὰ ... κυϊσκόμενα γίνεταί καὶ ἀχρεῖα (for ἄχρεια) cf. 4.12.8, 6.2.7 σκευὴ ἀχρεῖα.

Lastly in Addenda et corrigenda p. 183,5 γλήχωνος is corrected γλίχωνος and p. 449,10 ῥήτινην is corrected ῥιτίνην but *nil mutandum*.

7. The DGE (= *Diccionario Griego-Español*) and Hesychius.

While consulting the first fascicule of *DGE* I noticed that the material from Hesychius was used uncritically. What struck me most forcefully is the disturbing fact that errors or questionable forms are given with no warning at all that they are contestable. Therefore I have put down this remark in the hope that the redaction of this otherwise ambitious enterprise will be more considerate in the treatment of lexicographers. Undoubtedly a small point is

touched upon but accuracy is a basic obligation for a dictionary. As will be seen from the list given below —which does not purport to be exhausting— reports concerning Hesychius are erroneous, misleading or incomplete. The entry of *DGE* is given first.

333 ἄγαρος· σκευοφόρος, φορτηγός. Rightly bracketed by Latte as dittography of ἄγγαρος and has nothing to do with ἀγείρω. Also α 681 {†ἄγοβος· σκευοφόρος, φορτηγός} is, as was seen by Latte, a corruption of ἄγγαρος but *DGE* records it without any reservation.

394 ἀγγεράκομον· σταφυλὴν is given without any warning.

403 (cf. Et. M 7,28 ἀγρίζειν) ἀγγρίζειν is connected with ἀγρέω, but the true connection should be with ἄγριος, cf. the entry ἀγρίζομαι.

425 ἄγρευκτοὶ ἄβροχοι, σκληροί. But it was rightly bracketed by Latte, who saw that α 8033 ἀτέγκτοις· ξηροῖς, ἀβρόχοις and α 8032 *ἄτεγκτου· ἄβροχοι, σκληροί etc. are the correct entries.

430 ἀγλαστοῦ· ἀκακίας is incomprehensible and rightly daggered by Latte.

456 ἀγέροπτος· ὁ σπανίως εὐχόμενος {ἢ ὑπερήφανος}. Thus Latte who saw that the explication bracketed comes from ἀγέρωχος (α 463) but *DGE* gives the whole without any warning and adds from Suda a 201 ἀγέροπτος· ὁ σπανίως ἐρχόμενος, which obviously is a deterioration of Hesychius' explication.

455 ἀγέροσπον· σπάνιον but Latte bracketed it is a duplication of α 456.

457 †ἀγκορές· ἀκόρεστον and in the *app. crit.* h.e. ἀκορές Latte. *DGE* gives: ἀγκορές· ἀκόρεστον Hsch.

The entries ἀγνοδικεῖς and ἀγνοδοχεῖς are not in any way connected in *DGE* and Musurus' suggestion ἤθησοι for ἠθεσοι of the ms is not mentioned.

732 ἀγορρίον· ἐκκλησία and 731 ἀγορρίς· ἀγορά, ἄθροισις. But Latte: ἀγόρριον and ἀγορρις. Cf. ἄγορος.

774 ἀγρευτεῖ· ὑβρίζει but Latte gives {*ἀγρευτεῖ· ὑβρίζει} conferring gl. 821* †ἀγροίτιᾶ· ἀγροικεῖται, ὑβρίζει.

786 ἀγρίαθεν· ἀνέκαθεν but Latte †ἀγρίαθεν· ἀνέκαθεν. Αἰσχύλος Ἄγαμέμνονι. The reference to Aeschylus makes it obvious that the lemma was ἄγκαθεν as Latte records.

798 ἀγρῖνοι ... καὶ οἱ παιδερασταὶ οὕτως. *DGE* gives ἄγρινοι; for the entry see Ἑλληνικά 34, 1982/3, 156-157.

980 ἀδαιόν· δαψιλές Zonar. 94.28c, is justly bracketed by Latte after Koen as v.l. gl. 1203 ἄδρόν· μέγα, δαψιλές...

984 ἀδακτῶν· κνήθομαι but bracketed by Latte as the ms gives δακτιῶ) and was emended by Musurus. Latte thinks it a v.l. of entry 1008 ἀδαξῶ.

985 ἀδάλαιον· ξηρόν. Bracketed by Latte as v.l. of 1022 αἰδανόν. *LSJ* give ἄδδαιον (i.e. ἄζαιον) whereas Chantraine s.v. thinks that it should be connected with ἄδδαιον.

1023 ἀδδαν· τὴν κιννάβαριν, but Latte: {>ἀδδαν· τὴν κιννάβαριν} e gl. ψάδδα corrupt. (Schmidt).

1029 ἀδαιζων· ἀναβοῶν, ἀναστενάζων. Bracketed by Latte as v. l. gl. 978 αἰάζω.

1044 ἀδειῖ· οὐ δοκεῖ, οὐ φοβεῖται. Latte bracketed οὐ δοκεῖ referring it to ἀδοξεῖ.

1055 ἀδειῖ· ἤρεσεν but rightly Latte bracketed it believing that it is a corruption of 1028 ἄδε· ἤρεσε. Cf. Baunack, *Philol.* 70 (1911) 353, 1.

1065 ἀδιόν· ἀπολέμητον ἢ ἀδερκές· ἄορατον καὶ †ἀδεός· ἄορατος, but cf. Latte *ad loc.*

1144 ἀδιεπον· ἄναρχον but Latte gives the correct ἀδιεπος, which comes under the lemma ἀδιεπος.

1143 ἄδιον· πλάγιον but Latte *>αδιον· κάταντες, πλάγιον, ἀνώμαλον regards it as crippled ψ>άδιον or ψ>άνιον Schmidt for which see Chantraine, *Dict. Étym.* s.v. ψάγιος.

1148 ἄδισμα καὶ ἄδιμα· ψήφισμα, καὶ δόγμα but Latte bracketed it as the false form of α 1085.

1165 ἀδολέξ· ὕγιές but Latte bracketed it referring to 986 ἀδαλέξ· ὕγιές.

1183 ἄδραμα· ἄπρακτον, οὐκ ἐδίδρασκον but bracketed by Latte as dittographia of ἄδραστον.

1185 ἀδρακῆς· que ve poco o que es ciego, but Latte bracketed ὀλίγον i.e. ἀδρακῆς· {ὀλίγον} τυφλός καὶ ἀδερκῆς.

1233 ἀδωροδόληπτος but the ms of Hesych. has ἀδωροδόληπτος· ἀδωροδόκητος and only the glossa Cyrilliana gives what Latte prints.

DGE s. ἄεδνος· 1 sin dote 2 de rica dote Hsch. 3 δεινός Hsch. but Latte: α 1239 †ἄεδνον· ἄφερνον· ἢ πολύφερνον; α 1240 ἄεδνος· δεινός the lemma being also suspect. In any case there should be two separate lemmata ἄεδνος for meanings 1 and 2 and ἄεδνος· δεινός, not to mention the possibility to have for the first lemma: ἄεδνον· πολύφερνον | <ἀνάεδνον·> ἄφερνον.

1294 ἀεινεφῆς· τύφλωσις but in Hesych. ἀεινεφῆς τύφλωσις p (trag. ad.?).

1295 ἀείνη· δένδρον μεγαφόρον; but Latte: {ἀείνη· δένδρον μεγαφόρον. τὸ δὲ αὐτὸ καὶ δεῖνες} which is regarded as differing from δ 896 δηναία· ἀχρεῖα καὶ ἄφορα δένδρα. As for δεῖνες it seems to be αεινες h.e. αἰῆνες of α 1834.

1329 αἰτον· ταχύ but Latte †ἄειτον· ταχύ with the note: αελλον EM 20.7 recte v. gl. 1349.

1334 ἀκάσσα· ἄκουσα but Hesych. a) ἀελλῆς... (Γ13) b) <ἀέ>κασσα· ἄκουσα (add. Schmidt coll. gl. γ 284).

1342 ἀίλιοι, οἱ αἴλιοι Hsch., αἰέλιοι EM, but Hesych. gives the forms ἀέλιοι (1342), *αἴλιοι (1932).

1340 ἀελλάων· ταχέων Hsch. but Latte bracketed it referring to gl. 1346 ἀελλάδων.

1359 *ἀειλλέω* 1. ἀελλεῖ· φιλεῖ, κολακεύει Hsch. 1360 2. ἀελλῶν· ὀπτῶν, ποικίλλων Hsch. For ἀελλεῖ Schmidt suggested αἰκάλλει which should be mentioned and for ἀελλῶν Latte's edition gives στρέφων, ὀπτῶν, ποικίλλων (ποικίλων H: Mus).

1367 *ἀεννάσθαι*· καταντλεῖσθαι Hsch. but Kuster's αἰονάσθαι is very probable for the lemma.

1403 *ἀερός*· ἀναιδής Hsch but Latte brackets {*ἀερός· ἀναιδής ω} whereas Kuster thinks it a v.l. gl. λιρός.

1429 *ἀεχῆνας*· πένητες Hsch. but see Latte's note *ad. loc.*

1440 *ἄζαπα*· πτησάνη Hsch. but Latte bracketed it referring to ἀθάρα.

1443 *ἄζαυτός*· παλαιστής, καὶ κόνις Hsch. α 1470 but Latte bracketed it referring to ἄζα (1431).

1470 *ἄζήνασκει*· ἐξήρανεν Hsch. but Latte >ἄζήνασκει cf. καταζαίνω.

1479 *ἄζος*· ὕλη Hsch. but Latte: {ἄζος· ὕλη} referring to gl. α 5639 ἄζος· ὕλη παρὰ Μακεδόσιν.

1515 *ἀήρης*· καῦμα, ὀμίγλη Hsch. but Latte: †ἀήρης· καῦμα, ὀμίγλη (ubi ἀήρ ἐξ καύματος· ὀμίγλη (E 864) Schmidt.

1559 *ἀθέριξ*, -κος, ὁ espiga verde de trigo Gr. Nyss. *M.* 44.228c cf. Hsch. but Latte recognized the lemma ἀνθέριξ.

1573 *ἀθημένος*· οὐδὲν ἔχων ἀμείνω Hsch. but Latte following Alberti bracketed it as dittogr. of gl. 1550.

1583 *ἀθηρόλοον*· τὸ τῶν ἀθέρων ὀλοθρευτικὸν Hsch. but Latte bracketed it as dittographia of gl. 1582 ἀθηρηλοιγόν.

1590 *ἀθίκοραξ*· ἀνεπάφους παρθένους... but Bentley's suggestion ἀθίκοτους κόραξ for the lemma should be mentioned.

1524 *ἀθλέβεται*· διηθεῖται, should be referred to 1542 ἀθελβάζειν, 1543 ἀθέλβειν· ἔλκειν {Νίκανδρος}, 1544 *ἀθέλγειν· ἀμέλγειν (Ap.), 1545 ἀθέλγηται· θηλάζηται ἢ θλίβηται...

1602 *ἄθλος*· ἄφωνος Hsch. but Latte bracketed it conferring gl. 1630 ἄθροος (cf. Hdn. Gr. 1, 126)· ἄφωνος, ἄψοφος.

DGE ἀθρήνη· cierta clase de abeja Suda Zonar. but the correct form is ἀνθρήνη, cf. Hesych. α 5156. 5157 etc.

DGE ἀθρίζειν· chipr. ῥιγοῦν Hsch. See Chatzeioannou, *Ἡ ἀρχαία Κύπρος εἰς τὰς ἐλληνικὰς πηγὰς* 3, 2, 37.

1674 *αἰαψ*· ματαίως Hsch. but bracketed by Latte v.l. gl. μάψ.

1678 *αἰβον*· κατάνες (read κάταντες), πλάγιον Hsch. but see gl. α 1143.

1739 †*αἰγύλιος*· Αἰγύπτιος, αὐγὴν ἡδύ Hsch. but Latte: †αἰγύλιος· Αἰγύπτιος p. {αὐγὴν ἡδύ} incl. e gl. 1738.

1749 *αἰγωγαίαν*· ὀφθαλμὸς but Latte: †αἰγ· ὀφθ. 'e gl. ὀμφαλὸν Αἰγαῖον ο 843 corrupt'. Schmidt.

1756 *αιδάνης*: διατρίβων tarent. Hsch. but Latte: †αιδ.: διατρ. fort. αϊανής.

1761 *αιδάσηται*: ἡδέσθη Hsch. but Latte {αιδ.: ἡδ.}.

DGE αἰδύλος tb. αἰδύλος EM 436 θρασύς Hsch. Suda but Latte α 1797: †*αἰδύλος: θρασύς. Anp.

1800 *αἰδων*: λέγων Hsch. but Latte {αἰδων: λέγων}.

1807 *αἰδύτατον*: τειχίονα Hsch. but Latte {αἰδ.: τειχ.}.

1814 *αἰέσκοντο*: κυλίζοντο Hsch. but Latte {αἰέσ.: κυλ.} h.e. κοιμίζοντο v. l. gl. 1415 ἀέσκοντο.

1815 *αἰέλχος*: κλάδος δάφνης Hsch. but Latte {αἰέλχος: κλάδος δάφνης}. Perhaps as Latte saw is α 2096 corrupt.

1825 *αἰζέων*: ὄρῶν, ὑψηλῶν Hsch. but Latte {αἰζ.: ὄρῶν ὑψηλῶν} and in the *app. crit.* αἰζαων H: p, h. e. αἰπεων.

1831 *αἰζήτον*: πνευστικὸν καὶ πυρῶδες Hsch. but Latte {αἰζ.: πν.} v.l. gl. 1840 αἰητον (Σ 410).

1834 *αἰηνά*: τὰ μικρὰ τῶν δένδρων. ἄλλοι δὲ αἰήνες Hsch. Latte however {αἰηνά: τὰ ...} cf. above α 1295 *αἰήσυλον*: ἄνομον οὐ κακοποιὸν Hsch. but Latte * αἰήσυλον: ἄνομον (A) {οὐ} κακοποιὸν (E 876) and in the *app. crit.* ἄνεμον HA: Ruhnken, inclusit Musurus.

1841 *αἰθαί*: μέλαιναί καὶ πομφόλυγες Hsch. but Latte αἰθαί: μέλαιναί || *καὶ πομφόλυγες gnhr and in the *app. crit.* ad αἰθ<ολικ>ες pert. l. αειθες gn αιθες καὶ αιθαι p.

1933 *αἰλεῖν*: θωπεύειν Hsch but Latte {αἰλεῖν: θωπεύειν} v.l. gl. 1906 αἰκάλλει.

1950 *αἰμαχάναι*, αἰμαχέναι (sic) Hsch. αἰμάξαι Phot α 620 Hsch. but Latte: αἰμαχέναι: αἰμάξαι and in *app. crit.* αἰμαχαναί H: La, αἰματι χρᾶναι Herwerden. See *app. crit.* Phot. α 620.

1956 *αἰμόκερνα*: ἠχοῦντα Hsch. but Latte: †ἠχοῦντα (Hippocr. Epid. 4,37) and in the *app. crit.* δηχθέντα Latte cf. Galen. *Lex. Hipp.* 19,72 Erot. 14,20.

1962 †αἰμός: τράχηλος Hsch. but Latte in *app. crit.* λαίμός Gujet recte. *DGE αἰολιγγή*: σκιά ὀλιγόχρονος Hsch. The lemma seems corrupt.

2043 *αἰουλόγος*: δεινός, ψευδής Hsch. but Latte: {αἰουλόγος: δεινός, ψευδής} and in *app. crit.* v.l. gl. 2144 αἰσύφοις.

2060 *αἰρ*: ὀξύβαφον Hsch. but Latte {αἰρ: ὀξύβαφον} and in *app. crit.* v.l. gl. 3034 ἄλιρ: ὀξύβαφον, which according to Latte is also suspect.

2130 †αἰστήτωρ: χοιροβοσκός Hsch. but Latte αἰσητηρι AΣ recte. Besides Latte's references now cf. Phot. α 659.

2129 *αἰστίασις*: ἄριστον Hsch. h.e. ἐ- Latte.

2170 *αἴτης*: πτωχός Hsch. Latte: ex 'ἐπαίτης, προσαίτης a gramm. ficta'.

2180 *ἄττεσθαι*: διάζειν ἢ διάζεσθαι Hsch. Latte: †ἄττεσθαι {δικάζειν ἦ} διάζεσθαι and in *app. crit.* h.e. αττεσθαι-δικάζεσθαι H: Fix which cannot be right as regards the explication; it should be as Latte saw *διάζεσθαι*. See also Chantraine, *Dict. Étym.* s.v. ἄττεσθαι.

2183 †*ἄττιρον*: ὑαλλον Hsch. Latte: λιγυρον (vel λιγυριον): υαλον Schmidt recte.

2458 *ἀκάαπτον*: indestructible Hsch. Latte: {ἀκάαπτον: ἀκατάκλαστον} and in *app. crit.* v.l. gl. 2459 <ἄκναπτον> ἄγναφον etc.

2227 †*ἀκάθεσθαι*: ἀνιᾶσθαι, στέρεσθαι. οἱ δὲ ἀκάζεσθαι Hsch. Latte: 27 *κααχησθαι* EM recte.

2135 †*ἀκάκαστον*: ἀκαμπές Hsch. Latte 'h.e. ἄκλαστον'.

2238 †*ἀκακίανος*: δμῶς (read ὁμῶς) δυνάμενος Hsch. Latte: 'a gl. 2234 avulsa, ἀκάκητος: ο μη δυν. <κακῶσαι> Schol.' but 185b ἀκάκητα ... ἦ ὁ μη δυνάμενος κακωθῆναι.

2320 *ἀκείνά*: aguijada Hsch. Latte: {ἀκείνά: κέντρον βοῶν ἀρότρου} v. l. gl. 2231 ἄκαινα. The lemma here is perhaps ἄκενα? Cf. *DGE* s.v. ἄκαινα.

2321 *ἀκείνης*: ἀκοινώνητος Hsch. Latte: †ἀκείνης: ἀκ h.e. ακοινος.

2317 *ἀκέλευμον*: ... Hsch. Latte: †ἀκέ- ἀθέλυμον Herwerden.

2315 *ἀκελλεά*: ἐκλεψαν tarent. Hsch. Latte: †ἀκελλεά.

2329 *ἄκεραι*: ἔνδυμά τι πολυτελές Hsch. Latte: ἀκέρα.

2333 *ἀκερχές*: ἀπενεχθές Hsch. Latte: †ἀκερχές: ἀπενεχθές 33 ft. ἀσπερχές: ἀπεχθές (α 20). *LSJ* ἀκερχές: ἀπενθές.

2381 *ἀκῆραι*: ἀκρόταται Hsch. Latte: †ἀκῆραι etc. ἄκραι Fix.

2410 *ἀκηρί*: καλόν Hsch. Latte: †ἀκηρί: καλόν. 10 ακήριον?

2389 *ἀκῆσκος*: τάλαρος Hsch. Latte: †ἀκ. ἀσκόσκος Wilam. *dub., quidni ακκισκορ? cf. gl. 2434. The suggestion of Wilamowitz seems to me very attractive.

2390 *ἀκητόν*: κράτιστον Hsch. ἀγητόν Meineke.

2393 *ἀκί*: φυτόν τι καὶ ἀκιδᾶται Hsch. Latte: {καὶ ἀκιδᾶται} 93 incl. v.l. gl. 2392. The lemma is perhaps ἄκι<νος>, see *LSJ* s.v.

2394 *ἀκιανότερον*: ἀσθενέστερον Hsch. Latte: {ἀκ.: ἀσθ.} 94 v.l. gl. 2399 ἀκιρῆ: ἀσθενῆ, but I believe we have ἀκιδνότερον: ἀσθενέστερον.

2440 *ἀκμη* eol. abstinentia Hsch. Latte gives: *ἄκμα: νηστεία, ἔνδεια (2. Maccab. 1,7) ASP and the scholiast of Homer T 163 Erbse παρὰ τὴν ἀκμῆν οὔτω δὲ τὴν ἀσιτίαν Αἰολικῶς.

2473 *ἀκόνης*: οὐκ εὐδιάκονος οὐδὲ πανοῦργος Hsch. Latte: {ἀκόνης: ... } 73 v.l. gl. 2475 ἄκομφον *ἀπάνουργον etc.

2482 *ἀκοντιάς*: 2 cierta planta Hsch. Latte: ἀκοντιάς: βοτάνη τις οὔτω

καλουμένη τοὺς κύνας θεραπευομένη τῶν τῆς †δάκης ὄψεων where perhaps: τῆς δακῆς τῶν ὄψεων. Δακῆ does not occur elsewhere as it seems.

2490 ἀγοραῖος· βλαβερός, ἀνωφελής Hsch. Latte: †ἀγοραῖος and in *app. crit.* ἀκερδῆς agnovit Kuster. But perhaps the correct lemma is ἀγοραῖος, cf. Ammon. de adf. voc. s.v. ἀγόρατος.

2540 ἄκραγον· ἀδιαρρίπιστον, ἀστεργές Hsch. Latte: {ἄκραγον· ἀδ.} ιω e gl. 2628 ἄκροτον· ἀδιαρρίπιστον, ἀπαίδευτον et 2554 ἀκρήμορον· ἀστεργές corrupt.

2537 ἀκράκιον· ἀκέραιον, πρόσφατον Hsch. Latte: {ἀκράκιον} ἀκέραιον· πρόσφατον 37 l. ἀκηράσιον Nauck, ut dittogr. del. Latte.

2574 ἄκριον· ποῖον Hsch. Latte: †ἄκριον· ποῖον ὀκοῖον Latte.

2631 ἄκρουρον· ἄκρατον Hsch. but α-κρουρον Schmidt, †ἄκρουρον Latte.

2647 ἀκρόσσει· ἀκροᾶται, ἐκῶν {οὐχ} ὑπακούει, †προσποιεῖται Hsch. So also Latte but perhaps: ἀκροᾶται, ἐκῶν ὑπακούει, οὐ{χ} προσποιεῖται.

2666 ἄκτενος· ὀρθός, ἀξίνης κροῦσμα Hsch. Latte: {ὀρθός} v. Latte. *LSJ* s.v. have ὀρίος (sic), ἀξίνης κροῦσμα.

2693 ἀκυντόν· ἀπρόσιτον Hsch. Latte: †*ἀκυντόν· ἀπρόσιτον 93 ἀσύλητον?

2705 ἀκχός· ὠμός Hsch. Latte: {ἀκχός· ὠμός} h.e. αἴσχος· μῦσος = gl. 2150.

2721 ἀλάβητοι· θόρυβοι Hsch. Latte: †ἀλάβητοι... 21 h.e. ἀλαλητοι (= ἀλαλητοί).

2722 ἀλαβυτῶ· θορύβω Hsch. Latte: h.e. αλαλητῶ (= ἀλαλητῶ).

2750 ἀλάλητα· ξύλα ποταμόκλυστα, γομφώδη Hsch. 50 ποταμου κλ. H: Salmasius.

2751 ἀλάλητα· τεθορυβημένα Hsch. Latte: ἀλαλητά· τεθορυβημένα.

2762 ἀλαμπάν· τὸν ἥλιον Hsch. Latte: {ἀλαμπάν· τὸν ἥλιον} 62 v.l. gl. 3111 ἀλλάμπταν· τὸν ἥλιον Λάκωνες...

2769 ἀλαπλός· ἀσθενής Hsch. Latte: {ἀλ· ἀσθ.} 69 e gl. 2765 (ἀλαπαδνός) corrupt.

2786 ἀλατρίαξ· ἀμαρτωλίας Hsch. Latte: {ἀλ· ἀμ.} 86 v.l. gl. 3074· ἀλιτρίαξ.

2797 ἀλγείη· jon. ἀρρωστία, μαλακία Hsch. Latte: <μα>λακ<ία> 97 αρρωστια Λακωνες H: μαλ. Latte, "Ιωνες Fick *BB* 28,83 cf. T. Kalén, *Quaestiones grammaticae Graecae*, 41.

2810 ἄλδετα· ἄτμητα Hsch. Latte: †ἄλδετα 10 ἄδαστα agn. Schmidt cf. gl. 2854.

2814 ἀλεάων· δικαζόμενος Hsch. but Latte: ἀλεάζων· δικαζόμενος (p) 14 φεύγειν cft. Croenert: an αλιάζων (e choro Comoed.)?

2888 ἀλεβεβᾶν· ἐρευνᾶν Hsch. Latte: †ἀλ·...

2828 ἀλειῖ· ἀδικεῖ Hsch. Latte: †*ἀλ·... 28 ἀδει Schmidt coll. gl. 8 *ἀαδεῖν· ὀχλεῖν, vg λυπεῖσθαι, ἀδικεῖν.

2835 *ἀλεῖν*· οἰκεῖν Hsch. but Latte: †*ἀλεῖν· οἰκεῖν ASn 35 <κατ>ασχεῖν· οἰκεῖν Schmidt, αλειεινειν· εικειν Herwerden.

2855 *ἀλεκταίνει*· ἰσχύει, γαυριᾶ, μετεωρίζει Hsch. but Latte: †ἀλεκταίνει...·

2856 *ἀλέκτο*· ἐκοιμήθη Hsch. Latte: h.e. κατ]αλεκτο.

2865 *ἀλένθη*· νύξ Hsch., but Latte: †ἀλ· νύξ 65 αλανθη p. μελαινη?

2887 *ἀλέρον*· κόπρον Hsch., 87 gl. 8 cft Schmidt cf. gl. ὀλερόν.

2893 †*ἀλετένης*· χαλεπῆς Hsch., Latte 93 h.e. ἀλεγεινῆς.

2897 †*ἀλετόρια*· ἀσεβῆ, πονηρά. ἀθέμιστα ἀμαρτήματα Hsch. but ... ἀθέμιστα. ἀμαρτήματα 97 h.e. ἀλειτήρια Scaliger.

2905 †*ἀλεύρειν*· ἀφροστάναι Hsch., but Latte h.e. ἀλεύειν HSt.

2902 2 *ἀλευρον*· chipr. τάφος Hsch., but Latte: ad τάφος cft. gl. 7209 (?) ἄριζος.

2918 *ἀληγορούμενον*· τροπολογούμενον Hsch., but Latte: {ἀλ· τρ.} 18 v.l. gl. 3126 ἀλλ-.

2920 †*ἀλήην*· καταγνωσθεῖεν Hsch., but Latte h.e. ἀλοτιεν.

2935 *ἀλημεῖαι*· πλανᾶσθαι Hsch. Latte {ἀλ· πλ.} 35 v.l. gl. 2934 ἀλήμεναι.

2944 *ἀλήπτωρ*· ἱερεύς Hsch., but Latte: {ἀλ· ἱερ.} 44 e gl. 2957 corr.

3005 *ἀλικάκκαβα*· ὁ τοῦ λωτοῦ καρπός· καὶ πόας εἶδος Hsch., but Latte gives ἀλικάκκαβα 5 αλικκάκαβα H: Salmasius. See Strömberg, *Pflanzennamen* 114 who analyses the word in ἀλι (= παρὰ τὴν θάλασσαν φυόμενος) - κάκκαβος. The second component may be κακκάβη or κάκκαβος (= cauldron), which in Latin caccabulus is the name of plants. For Greek see A. Carnoy, *Dict. étym. des noms grecs de plantes*, p. 58.

3008 †*ἀλικίνος*· δυνατός Hsch. cf. ἀλεκινός. But Latte i.e. ἄλκιμος.

Some illustrative material missing is added:

ἀδούλευτος: add Hyper. fr. 139 J., Men. 813 K.-Th.; *ἄδικος*: ... de cosas... δίκας Crat. 19 D.

ἀδιάπανστος: first ex. should be ἐχθρόν X. *Ag.* 1.4; *ἀγλευκῆς*: add X. *Oec.* 8.3; *ἀγενής* = ἄπαις, Is. 2.10; *ἀδωροδόκητος*: Dem. 19.27; *ἀέναος*: κρήνη Phot. α 414, γλωττα Phot. α 414; *ἄζυμος*: Pl. *Resp.* 553c; *Ἀερία* was also a name for Cyprus.

Lastly some forms missing or not accurate:

αἰθυγμα, in addition to *αἰθυσμα*, occurs in Polyb. Hesych. and Photius' lexicon and elsewhere; *αἰκάλος* *DGE* (with *LSJ*) but *αἰκαλος* Latte (Hesych. α 1908) and Chantr., *Dict. Étym.* s.v. αἰκάλλω; *αἰκλος*, s.v. αἰκλον, does not mean only δεῖπνον but also ἐσπέριος⁸, see Chantr., *Dict. Étym.* s.v. αἰκλον;

8. Hesych. α 1924 αἰκλον· δεῖπνον r.b α 1925 αἰκλος· ὁ ἐσπέριος with Latte's *app. crit.*

αίμορροῖη, αἰμάροια BGU 1026.22.15 should at least be αἰμαροῖα though we would expect αἰμόρροια; Αἵπεια, ἡ: Αἰπεῖα Plut. Sol. 26 but ἔπειαν S and cf. Hdn. 1,274, 42-3 Lenz; ἀγνόπολος, -ου purificador Δημήτηρ Orph. H. 18.12. A 38 should be ἀγνοπόλος.

If what has preceded is correct then Nigel Wilson's statement 'Ancient lexicographical and etymological have been sifted carefully and yielded a great deal' (CIR 96, 1982, 212) is ambiguous.

8. The collection of texts «*Grammatical papyri from Graeco-Roman Egypt. Contribution to the study of the Ars grammatica in antiquity*» by A. Wouters (Brussel 1979) is a fine piece of research. A few minute remarks on these texts follow:

P. Heid. Siegman 197 (ca. 50-100 A.D.), l. 48, p. 132: I am somewhat sceptical about the form *διστα[σμών]* which was supplied by the first editor. It is believed that the earlier forms of like formations had σ cf. *φιλοπαίσμων* (attic) - *φιλοπαίγμων* (later)⁹. Therefore one would expect the form with γ cf. *διστακτικός*, *ἀδιστακτος*. In Philodemus besides *δισταγμα* 1,111.36 we find 1,108.1 [*δισ*]τασμών but 2,72 *δισ*[ταγμών] (Sudhaus).

P. Osl. 2.13 (ca. 100-150 A.D.), col. III 50, p. 145: ... ἔλεγον γὰρ | col. IV 51 [οἱ παλαιο]ὶ τὸ καταξῦ- | 52 [σαι γράψαι].

From the discussion of Eitrem-Amundsen it seems that *γράψαι* = *ξῦσαι* but here the form is *καταξῦσαι*. According to *Thesaurus Graecae Linguae* *καταξύω* means *derado*, *abrado*, *radens oblitero*, certainly its basic meaning; cf. also Photius' lexicon α 302 *διαγράφειν*: *διαξέειν*, *ἐξαλείφειν*... and 304 *διαγράφαι*: *εἰώθασιν μὲν καὶ τὸ διαξῦσαι λέγειν οὕτω*. Thus *τὸ καταξῦ[σαι διαγράφαι]* would be expected though in view of the fact of what precedes the context favours *γράψαι*¹⁰ for which see *LSJ* s.v. I 2. Further on l. 65 ... *ὁμοίως ἔ[χ]ον* (with Crönert and Eitrem-Amundsen) *τῷ καταξῦσαι*, is better than *ἔστιν ὁμοίως [λ]έ[γ]ον τῷ καταξῦσαι* which Wouters accepts. Otherwise *[ἔλ]ε[γ]ον* cf. III 50 would be expected.

P. S. I. 7.761 (V-VIth c. A.D.), l. 14, p. 206: [*αὶ δὲ σύν*]αρθροί, *σύνερθροι* [*μ*]ὲν οἶον ἐμός, *ἀσύν-* (l. 15) [*αρθροί δὲ οἶον ἐγώ*]: should read *οἶον <ῆ> ἐμός* for besides *σύναρθροί* (*ἀντωνυμίαι*) of l. 14 cf. the author's discussion of ll. 15-16 on p. 209: 'Immediately before, ll. 13-14, the two kinds of *ἀντωνυμίαι* are mentioned first, namely *σύναρθροί* and *ἀσύναρθροί*; afterwards each term is repeated with an example'.

9. For *διστασμός* the earlier example is a variant in Theophr. *Metaph.* p. 321, 19 whereas *δισταγμός* occurs later (Agatharch.). For the assimilation which takes place see M. Lejeune *Phonétique historique du Mycénien et du grec ancien*, Paris 1972, § 66.

10. The papyrus dates from the 2nd century and the sequence *ἔλεγον γὰρ [οἱ παλαιο]ὶ τὸ καταξῦ[σαι γράψαι]* makes a perfect *δεκαπεντασύλλαβον*. An early example of this verse?

P. Oxy. 15.1801 v. (II-IIIrd c. A.D.), l. 43, p. 228 ρογενες στοιχε]ι perhaps to be supplemented 42... έτε]ρογενές στοιχε]ϊον the phrase referring to grammar, see *LSJ*. s.v. II.

P. land. 1.5 (VI-VIIth c. A.D.), l. 23, p. 270: ... νενόηκα· δεδαπάνηχ[α· κεκάληκα· άλλά τε-] rather κέκληκα? Though a form κεκάληκα is theoretically possible (cf. Tzetz., *Chil.* III, 942 and X, 1000 γεγράφηκε)¹¹ and Suda 1793 κεκαλεσμένη yet to my knowledge it does not occur and it is not indispensable since the point dealt with is only reduplication.

P. Bour. 8 (IInd c. A.D.), l. 8, p. 277: ... ό 'Ερμᾶς "Ερ-|μαῖς, ό πᾶς παῖς, ἡ λέξας μετοχή λέξαις, κτλ. One would expect with Lobel "Ερμαις according to the notion preceded and the practice of editors of texts in the Lesbian idiom.

Addenda:

p. 51, 2nd line from bottom: τυρανεῖν... besides Diog. Laert. 1,53.63.

p. 64, 8th from bottom: Concerning αἰολιγγή can it be that ἡλύγη (= σκιά) hides in -λιγγή?

p. 65, 7th from bottom: cf. Phot. α 752;

p. 66, 2nd from above: The lemma δρακοντιάς? Cf. δρακοντ(ε)ία βοτάνη.

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11. Also Diog. Laert. l. 122 νοῦσός με καταλελάβηκε.